

Mind AND Matter

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NO. 44

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

Just before and after the failure of the Jesuits to convert and imprison Mr. and Mrs. Bliss, they concluded to try to recover their lost ground and accordingly in this instance, led by the Philadelphia *Times*, they organized a raid upon Henry C. Gordon, thinking to start another secession that would divide the materialists and spiritualists, and at the same time relieve themselves from the chagrin and mortification with which they had been overwhelmed in their previous efforts to injure the Spiritual Movement.

Through the spirit guides of the medium, I was fully apprised of the events two weeks before the occurrence which I am about to relate, that an attempt would be made to discredit the medium and that he might be subjected to rough usage at the hands of his enemies who were preparing to carry out the brutal design. Indeed, I was told who would be his assailants. I was accordingly fully prepared for what followed and attended every sence to watch the movements of the conspirators. I saw but little evidence of the intended attack until some eight or ten days after the close of the trial of Mr. and Mrs. Bliss.

On arriving at the seance room about that time, I found it filled with men who were strangers at the circle and two young men whose movements at previous circles I had been observing with some suspicion that they intended foul play. I therefore concluded that the attack would be evident.

Tell me, Mr. and Mrs. Suydam, at what time Mr. Gordon was giving his seances, that I had every reason to believe that the dozen or fifteen strangers were there in concert and that they intended to make the disturbance and pointed out two young men of the party that would be reporters for *The Times*. In order that this disclosure might be known, I suggested to Mrs. Suydam that she had better request all reporters who were present to leave, and especially the two who had pointed out. They did not do so, but had learned the Jesuitical tricks of their employers and so remained stoutly that they were not reporters and that they were there in good faith as investigators. I had done my part in the way of frankness to all the parties concerned and, therefore, waited passively to see what course things would take. We were told that the next day I had a sitting with Mr. Bliss, when I received the following significant communication—it purported to come from Ignatius Loyola:

He said the Catholic authorities in the United States needed the services of Mrs. Bliss, as a medium, to establish the truth of their claims with their allies in spirit-life, and that they intended to take her to New York, where they needed her services as a medium. There was much significance in this unguarded admission of Loyola, in view of the efforts which the Jesuits had been making in Philadelphia to secure Mrs. and Mr. Bliss. They well knew that so long as the latter was held to Mr. Bliss by the love she bore the latter, that the influence of the church over her would be impotent to draw her back under its control. For more than four months the whole efforts of the J.-s. agents were used to effect that one point, but without avail. That struggle and its result remains to be related.

[TO BE CONTINUED.]

MIND AND MATTER.

NUMBER 8.

Evolution versus Re-incarnation.

MATTER, MIND, SPIRIT, SOUL.

Let me here premise that, in treating so vast a subject as mind and matter within the limited space at my disposal, I can only expect to give a point fully explained. I do not propose to waste words upon points well understood by the general reader; hence, in the article referred to so captiously by Mr. Sloan, it was not to be supposed that any ten years of age would need to be told that all forms of life would originate largely from the atmosphere. And while Mr. Sloan's materializing spirits draw all their elements from the atmosphere, he takes a position as ridiculous as my own; for he must know that a well-developed medium is the first requisite to the manifestations which he would be-exposers of mediums that they never assail them except where they feel very sure they can take advantage of the medium and the guides, and that the whole medium sits in an open cabinet, while the incriminating spirit is in another cabinet at the mercy of malicious spirits who often use them to disrupt disorder upon them. I had the cabinet constructed for Mrs. Bliss in such a way as to meet these resources of the enemy and she had one in it, when the spirit opposition to the medium was, as I have said, at its height.

The next day I had a sitting with Mr. Bliss, when I received the following significant communication—it purported to come from Ignatius Loyola:

IGNATIUS LOYOLA.

"If we are satisfied you ought to be. I say; if we are satisfied to leave you alone and allow you to go on with your devilish work, you ought to be satisfied without making this thing absolute. We want you to be satisfied, but you are not satisfied, unless you again, unless you are satisfied to go on with these seances as you have been doing in the past. We admit you have secured the legal right to hold these seances (this referred to the acquisition of Mr. and Mrs. Bliss to the contrary notwithstanding, as far as I know), but we are not satisfied, because we are not satisfied that you shall not hold those seances under such conditions as will overcome all doubts of the reality of the manifestations in the minds of those who attend."

"Now, what we ask of you, is this, that you will not persuade the mediums to attempt to sit under test conditions as will overcome all doubts in the minds of laymen as to the reality of the seances. We will not permit it to be done. We shall show our power to prevent the materializations last night, when you sat for an hour and a half to get them, without any success, whatever. (This was true.) Now, why will you not be satisfied and be willing that you should do and compel us to terminate you?"

I told him the reasons why I would not agree to his propositions, first, because I knew the medium's safety required what I was seeking to bring about; and, secondly, because I knew the importance of a black curtain suspended in one corner of the room with barely sufficient space for two or three persons within the enclosure. This curtain was suspended by a cord fastened to nails driven into the wall on one side and into the swinging door on the other. The medium was, therefore, situated in the center of the room, and the ruffians who were there conspiring to attack him.

The man who had been selected to do the grubbing of the form managed to get a seat in the most convenient place for that purpose. The seance walked out into the room and passed forward and forward within grabbing distance of the man appointed for that purpose, without his daring to lift a finger to interfere with them. That he realized his mistake, when he was in the room, and in view of all who were present that the result would be not the exposure of the medium, but his vindication was clear. He accordingly waited for a male form to appear. His expectations were soon realized, for the well-known form of Mr. Chadwick, the chief conspirator and of the *Times*, and of Mr. Gordon, appeared at the aperture of the curtain and called me up to him. He warmly congratulated me on the great victory that had been gained over the enemy in the Bliss trial and reminded me of the frequent way he had expressed to me, that the trial was pending, that the trial, which would gain a great and enduring victory in that trial. This was said to me as if intended as a notice and defiance of the conspirators who were present. I had hardly returned to my seat when the appointed grabber asked to be permitted to go up.

This request was assented to and the ruffian (a butcher as I was afterwards informed) went up to the curtain. As soon as he reached it he threw his arms around the form before him and cried out, "I've got him." The reply came from his villainous associates, "Hold him, hold him." The next instant he grabbed the form went down upon the floor enveloping whatever he had seized with the black curtain. In a moment all in the room were on their feet and in motion. One of the conspirators had come prepared with a lamp that could be lighted quickly and simultaneously with the rest of the medium, ignited in the room to be brilliantly illuminated. The grabber then rose from the floor with his arms tightly clasping the collapsed curtain but with nothing else in his grasp. Utterly bewildered when he found he had nothing in his arms but the curtain, he let go of it and the curtain went down upon the floor enveloping whatever he had seized with the black curtain. In a moment all in the room were on their feet and in motion. One of the conspirators had come prepared with a lamp that could be lighted quickly and simultaneously with the rest of the medium, ignited in the room to be brightly illuminated. The grabber then rose from the floor with his arms tightly clasping the collapsed curtain but with nothing else in his grasp. Utterly bewildered when he found he had nothing in his arms but the curtain, he let go of it and the curtain went down upon the floor enveloping whatever he had seized with the black curtain. In a moment all in the room were on their feet and in motion. One of the conspirators had come prepared with a lamp that could be lighted quickly and simultaneously with the rest of the medium, ignited in the room to be brightly illuminated. The grabber then rose from the floor with his arms tightly clasping the collapsed curtain but with nothing else in his grasp. 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Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organization of those sensitive persons known as Spiritualists. It is a matter of course that for this purpose we will give nothing but that which we really know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require to possess. [Editor.]

Communications received through the medium—Afternoons, Sept. 16, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR:—In my mortal life I always tried to keep myself up to advanced scientific ideas, and this mind took up the notion of what is known as botany. Having extensive greenhouses, I devoted the latter part of my life to experimenting in botany, and you will find my name enrolled on one of the committees of one of the old botanical societies in the United States.

I wish to let you know that I am called forth by my mortal life but that you can find it duplicated in the spirit life; that is, you find the association of kindred minds having the same objective views that you had in a mortal existence, and thus advance more and more in any particular state. You will find an analogy for this in finding this difficulty, that if I wish to advance an idea upon any subject plain to the minds of mortals that I can only do this when the conditions are favorable for impressing them; for very few men have developed enough of mediumistic qualities to be put in any other way than by impression, and that impression always parts more or less of their individuality.

As has been said to you by previous speakers from the other side of life, it would injure or retard the energy of man if spirits could or would make as plain to him. You have, therefore, a duty to perceive and it is this to read nature's divine revelation to man correctly, and improve the crude materials around you by the study of the law of adaptation.

This law will open up from day to day, by invention, research and thought; for everything that will promote the happiness of humanity can be acquired and discovered both materially and spiritually.

Now, sir, my time is almost up, and to close this communication in one word, or one sentence, the spirit life is exactly what you make it by your own acts here. Sign me,

CADWALADER COLDEN,
Newburgh, N. Y.

GOOD AFTERNOON:—All spirits and all mortals are governed by an eternal law, and they cannot gainsay it or go against it without suffering the consequences both in this life and spiritual life; and as the former speaker has said here to day, that in matter, which is the material of spirit, lies all those secrets yet to be discovered, as soon as the mind of man is capable of receiving them. I was an anxious inquirer in my mortal state and in one certain direction to discover that which would be of use to humanity. I have not been able, as far as I have been able, to prevent much pain and suffering to humanity, by becoming the discoverer and introducer of what is known as chloroform. No one who knows anything about this drug will deny it.

I have only put myself in evidence here to afternoon to contribute my mite towards the oceans of evidence that you are receiving here, from day to day, of the existence of spirits in a life beyond the grave. I was not governed by any selfish attraction or any desire to gratify my relatives and friends. I merely did what I could in my mortal life, and still live—that I still pursue a course of studies, not partaking so much of the spiritual or essential, but more of the material or mortal, and this grows out of a higher order of existence.

Sign me, SAMUEL GUTHRIE,
Sackett's Harbor, N. Y.

“Save me!” (This spirit came manifesting terror and pain.) It is a long time ago, 1830. What is this? I went after my father's cattle. Comanche Indians scalped—killed me. My brother, too. I haven't met him yet. I want you to put this where they can see it, so that they will see I am all right spirit. I want you to tell them I am right, that I have manifested myself to them, right, clear, and true. They are coming to see me. All this took place at La Grange, Texas. I think this will teach them. Well, that is all I have to say. My name is,

WILLIAM EARTHMAN.

SIR:—I cannot speak very loud, so you will have to listen very attentively to what I have to say. In my mortal life I had all that was necessary for material comfort, and although at times I had a deep, earnest longing to communicate upon the subject of the immortality of the soul, none of the clergymen in my vicinity could give me any but the vaguest reason for their hope of eternal life. The neighborhood from which I went to spirit is very dark in regard to spiritual subjects, and that is one of my principal reasons for not having found in any of my relatives and friends, man or woman, who I can know that in my great affection for them I desire to make the way as plain as I can. Tell them the great secret of spirit life is to act rightly here. Do all you can to forward love, mercy and charity, and in this after life you will be but little lower than the angels.

I do not wish to discourage any who have fixed their hopes upon a certain formulated faith, but I do wish to say that the only thing of any value to you in the spirit life are these two principles—love and justice, as you have acted them out to ward your fellow beings. MRS. BELLE BARNETT,
(Wife of Dr. William Barnett,) Opelika, Ala.

Well, I don't know anybody here. But the best way to do when you don't know anybody, is to introduce yourself. I was known as Captain Homer Kellogs. I was about twenty years ago, or when I just came from St. Jago de Cuba, have a few friends living up at Natches and I want to say to them that I am tolerably comfortable, but that I have a great attraction towards this life. In fact, I think it will take me some time before I get free of this, and until I do, I will stay here. I think I will be happy. I am not afraid of meeting in coming here to benefit myself. Well, as I do not know much of this after state, and as I am a practical man, I do not want to say anything that is not entirely true.

GOOD AFTERNOON, MY SON:—It is only four months since I, Antonio Lugo Albin, an Italian cardinal, entered what you mortals call the unknown beyond, and I only wish to speak upon the transition of spirit from the mortal to the spiritual. There is no doubt that at the time my spirit left its mortal tenement a rapidity of motion followed suddenly by a jar, and there seemed all around me, in this place that I arrived at in spirit, a city in which all your villages, towns and cities, upon this mortal plane were combined together. These would be fully described in the “CATHOLICISM,” but what was duplicated in this city; there, marching through the streets were thousands and millions of spirits going in and coming out of these temples, and the streets were thronged with archbishops, bishops, priests, monks, friars and nuns. It seemed to me as a spirit that I hovered over all this, and I asked this question, “What means all this pomp and pageantry?” The answer seemed to come in a voice that filled the whole space, “They await the realization of the Day of Judgment.” I asked, “How long will this all these years be?” The spirit replies, “This object realized.” The voice flows back again and says, “It never will be realized.” Then I asked, “What shall I do to be saved from this eternal travelling in a circle?” “Do this and thou shalt live in happiness and eternal life—not eternal monotony. Deaf to the voice of the wise man, for thou despisest the realities of the spirit. Desire to know all that the spirit is capable of receiving. Never wall it in with idle ceremonies.”

Then said I, “Oh! great spirit that speaketh to me now, do I desire those things that thou hast spoken to me?” Instantly the scene changes. I am free and on a plane of unbounded space, everything laid out with order and simplicity—no pomp or ceremony there; and I saw many people traveling toward a great temple, said to my guide, “This is the place of the spirit.” He said, “This is the place where truth, wisdom and love is taught and where all biased opinions and world-made religions roll off of you like an old mantle and you begin to have knowledge of the true purposes of life. All this was taught by voices speaking from spirits so advanced that in our state we were not able to gaze at the scene. I was the first to receive the instruction you are receiving from me here to day.

If this will do any good—it will open the eyes of one erring fellow-mortal, I am glad I came here to day; and hope that all who read this communication, will reflect upon it, for it contains a lesson on eternal happiness.

The above communications were delivered and taken down in the presence of two prominent gentlemen, one of Vineland, N. J., and the other of this city—the latter writing the communications down as they were delivered. We positively know that those communications were the production of an intelligent, objective intelligence not visible to us, as we are to mortal eyes.

When Mr. Guthrie's spirit claimed to have been the author of the “Chloroform,” we find the following allusion to Mr. Guthrie:

“A transparent, colorless, oily liquid, discovered in 1831 by Samuel Guthrie, of Sackett's Harbor, N. Y., and described by him as ‘spirituous solution of chlorine ether.’”

As appears in Leibig and Soubiran, in Europe, made as independent and almost simultaneous discovery of chloroform shortly after the discovery of it by Guthrie. The same authority says:

“The priority of discovery in Europe is undoubtedly due to Leibig, and the confusion has arisen from antititulation of the journal in which Soubiran's article first appeared. There is no question, however, that Guthrie was the first person to prepare chloroform with the honor of its discovery manifestly due.”

Not the least strange thing about this communication is, that notwithstanding the importance of its discovery, there is no other mention of Samuel Guthrie in either the American Cyclopaedia, Johnson's Universal Cyclopaedia or in Thomas's, than the one I have quoted, and there he is only mentioned incidentally.

In regard to Cadwalader Colden I find the following sketch of his life in Johnson's Universal Cyclopaedia:

“Cadwalader Colden, Lieutenant-Governor of the province of New York from 1761 to 1775, repeatedly acting as governor in the absence of the chief executive, in Scotland 1768, emigrated in 1775 to Pennsylvania, where he studied medicine, invited to New York in 1778 by George Hunter, was the first surveyor-general of the colonies. Died in 1776 of grief, it is said, at witnessing the destruction caused by the great fire of that year. Among his works are numerous essays on medical subjects, and others on natural philosophy, natural history, and the mathematical sciences. He had a long correspondence with Linnaeus, to whom he sent great numbers of American plants. His memorial upon them, entitled ‘Planter Colden-sha,’ etc., was published by Linnaeus, in the ‘Acta of the Upsala Academy of Science,’ and is, perhaps, the earliest botanical treatise written in North America. Linnaeus gave the name ‘Coldenia’ to an East India plant.”

Knowing as we do, that Mr. James could have known none of those particulars concerning the life of Mr. Colden, and even had known them that he is in no respect competent to personate such cultivated intelligences, we do not hesitate to claim for these communications that they are what they purport to be from the spirit side of life.

But the strangest of all is the remarkable communication purporting to come from Cardinal Antonio Lugo Albin. Will any of the dignitaries of the Catholic Church in America tell us whether any such cardinal ever lived or died, and if so, who, and if not, with whom? If form of that fact, as we have no other way of judging whether the communication is true or false?

Mrs. L. C. Reeve, 4301 Hart street, Brooklyn, N. Y., writes: “I wish you an abundant harvest for your fidelity in the cause of truth.”

Mr. E. Jacobs, Louisville, Ky., writes: “May God and the good angels guard and protect you and your paper.”

C. C. Wakeman, St. Albans, Vt., writes: “Like the principles of MIND AND MATTER and wish you and your valuable paper success.”

Mr. L. C. Reeve, 4301 Hart street, Brooklyn, N. Y., writes: “I wish you an abundant harvest for your fidelity in the cause of truth.”

Mrs. H. J. Woodbury, of Temple Mills, Maine, writes: “I am very much interested in your account of Spiritual entities of Spiritualism.”

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